

# PEACE NEWS

For War-Resistance and World-Community

No. 704

December 23, 1949

THREEPENCE

## Peace on Earth

DEPENDS UPON

YOUR Goodwill towards men

New poster issued by the Northern Friends Peace Board, 44, post free, from Clifford Street, York.

## FLEET STREET PARLIAMENT DEBATES CONSCRIPTION

### The soldier said 'End it'

That this House views with apprehension the imposition of conscription to the Armed Forces in time of peace, believing such a system to be alien to British tradition, harmful to the educational development of our youth, and a danger to the maintenance of international peace; it therefore calls upon His Majesty's Government to repeal the National Service Act.

THE well-known Fleet Street Parliament debated this resolution at its December session.

Victor Yates, MP, proposing the motion, stressed that his objection to conscription was mainly a matter of principle, but because most people claimed to dislike conscription, accepting it only because it was essential, it was desirable to show the falsity of the claims made for it.

If, for instance, it were really true that conscription meant security, then the safest nations would be the dictator-nations, whereas it was the traditionally free countries which, after many difficulties, won the war.

As to the claims made for conscription as of educational value, the blunt truth is that the military authorities are not the best people to undertake the educational development of our youth.

#### Empty claim of equality

He then exposed the emptiness of the claim that conscription is equality and referred to the growing doubts of its military efficiency.

The motion was opposed by prospective Tory candidate Brigadier Smyth, VC, who opened and closed by declaring that he was not wedded to conscription on principle and was "by no means sure it was the right answer." And he caused wry smiles and chuckles by asserting that conscientious objection was absolutely necessary—but we must not have too many!

His second, also a prospective Conservative candidate, and a DFC, by contrast made a fierce debating speech, and could only deal with the motion's point about "British tradition" by saying, "Well, what of it, the atom bomb is alien to British tradition, too." Oddly enough, he did not seem to object to the use of it.

#### Muddled arguments

Various speakers from the floor of the House joined in the discussion, which was not of a particularly high quality: many speakers justifying conscription as a certain means of preventing war, others explaining how it would help us to win a war.

An interesting contribution was from a young uniformed conscript. With complete artlessness, almost accidentally, and without displaying on which side he was speaking, he utterly exposed the nonsense of conscription, and seemed to embarrass Brigadier Smyth considerably.

On a division the motion was negatived. And it was noted that the young soldier voted in favour of the motion.

Despite refusal of British Zone entry permit

## GARRY DAVIS INTENDS TO ENTER GERMANY

Wants to help rebuild country he had bombed

GARRY DAVIS, World Citizen No. 1, is hitch-hiking to Germany despite the fact that the Allied Control Commission have refused him an entry permit.

In view of Garry Davis's reason for wanting to enter Germany, this refusal is significant. His intention was to join a group of "Pick-and-Shovel Peace-makers" in the task of reconstruction—to use his own words—"to help rebuild the Germany I had previously helped to destroy as a bomber-pilot."

This purpose is fully explained in a letter he has circulated to a number of friends, including Peace News:—

"I feel I could best express my active sympathy for this cause after my vain by working at Vercheny where he was efforts to be imprisoned with Jean Moreau, arrested by military police.

"My presence in France, however, I feel now is preventing those Frenchmen who are interested in this cause to express fully their interest to the deputies.

#### Aiding men of goodwill

"Therefore, since it was my original intention upon renunciation of national citizenship to help in rebuilding Germany—for I took an active part in its destruction—and since I could scarcely find a complementary reason of greater worth than aiding men of goodwill now suffering uselessly in prison, I should like to do this work in Germany.

"Stephen Zickler, now editor of the Weltkurier of Herne/Westfalen, was the first in Germany with whom I became acquainted. We have since become fast friends by correspondence. I wanted, therefore, to meet Stephen in Germany. . . .

"Though I was invited to the World Pacifist Meeting in India, and personally wanted to attend, I later realised that since the ideal of World Citizenship is carried by all of us and I cannot presume to incarnate this ideal myself, it was largely pride which prompted my original acceptance.

"I feel now that while the men in India are searching for methods of applying non-violent constructive action to human problems, we should be showing support of the deliberations by concrete, constructive work.

#### Wanted: a shovel in Germany

"Though I am not a technician or an engineer . . . if there's an extra shovel in Germany I hope I'll be allowed to use it to advantage."

The technical reason for forbidding Garry Davis to enter Germany is the matter of visas. His request was originally refused on the grounds that he did not have a return visa from the French Ministry of the Interior.

He then went to the Paris office of the Three Power Control Commission hoping to remain there until a decision was reached, as that office is not under French authority and its premises are technically not French soil. At closing time, however, as he refused to leave voluntarily, he was told

the police would have to be called to remove him. This was done.

In a statement issued after his removal from the office he says:

"It seems to me that the only responsible authorities are the people themselves, if human rights are to have any meaning. Therefore, I shall now ask the German people themselves for permission to enter their country. I shall start for the German border by foot to await there the decision of the German people.

"The General Assembly of the United Nations proclaimed on Dec. 10, 1948, the 'Universal Declaration of Human Rights' as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society . . . shall strive by teaching and education to promote respect for those rights and freedoms and by progressive measures . . . to secure their universal and effective recognition and observance . . .

"I must consider this the moment for me to promote respect for those rights and freedoms, Article 1 endowing all human beings 'with reason and conscience,' and affirming that we 'should act toward one another in a spirit of brotherhood' is the first principle upon which I base my decision and action.

"The power of a non-violent man, determined and courageous, is greater than the combined destructive might of all the armies of the world."

#### What do the Allies mean to do?

A correspondent writes:

The authorities have a valid technical reason for forbidding Garry Davis to enter Germany. Nevertheless it is obviously a reason which can easily be waived.

In view of the professed intentions of the victorious Allies to "de-militarise" Germany and "re-educate" the Germans in democracy and peace, it is going to be difficult for them to produce a convincing reason for depriving Germans of a well-known pacifist propagandist.

Is he not just the very kind of man who can be counted upon to further that educative purpose, and to combat by his active example that militaristic spirit which we have fought two world wars to eliminate?

Or can it be that, in view of the "Russian Menace," the Western Governments have changed their minds regarding Germany's moral and spiritual requirements?

Strong suspicions have been expressed throughout the world that Western Union leaders are playing with the idea of re-arming Germany and their official denials have been curiously half-hearted.

It would go far to affirm the sincerity of the Western Powers if they now remove their purely technical barriers and allow Garry Davis to proceed to Germany on his mission of peace and goodwill.

MICHAEL SCOTT IN LONDON

## African Natives' plight

REV. MICHAEL SCOTT, spokesman at UN for the natives of SW Africa, arrived in England by air from New York after midnight on Thursday, Dec. 16, and by Saturday morning he was on his way to India for the second session of the World Pacifist Meeting.

He, nevertheless, found time to hold a Press Conference at the Friends International Centre when the large attendance of reporters was an indication of the interest which he has aroused.

Michael Scott began by deprecating the personal angle which had become prominent in the newspapers, as though to say that he mattered little and that it was the whole problem in South Africa which was important.

#### Why he went to UN

He had gone to the United Nations because the SW African chiefs had been refused permission to leave Africa to come either to Britain or the UN and state their case.

In answer to a subsequent question Michael Scott insisted that he had been asked to represent the views of the paramount chiefs and that the suggestion that he had no such official backing was untrue.

The importance of Dr. Malan's defiance of the wishes of UN and his refusal to bring the mandated territory under trusteeship was that it had now become a question involving the land rights and the human rights of the African peoples.

#### Natives losing their land

The reduction of their ownership to 13 per cent. of the land meant that the native reserves were overcrowded and that more and more natives were being forced into the service of the Whites.

There had been a rapid acceleration of the problems in the towns where thousands of natives lived in shanty dwellings. Already the Whites, who represented one-tenth of the population owned 58 per cent. of the land and if SW Africa was placed under the Union there would be no appeal against further appropriation.

There was no truth in the assertion that the incorporation of the three territories of Basutoland, Swaziland and Bechuanaland had been approved by an overwhelming majority of the native population. The referendum had been conducted in terms which had really deceived the voters into believing that they would remain under the British King.

There was a real danger of a debacle and need for all to heed the warning and find some other answer to the problem than a repetition of the blood river.

#### Re-entering S. Africa

In answer to questions Michael Scott said that he did not anticipate being refused permission to re-enter South Africa, of which he was a legal citizen. He intended to stay in India until the end of the Pacifist Meeting and then return to England to help the International Committee for Human Rights to prepare a memorandum for the International Court at the Hague when the whole question of the authority of the Trusteeship Council in the matter was raised there.

He advocated the widest possible measure of social interchange between the white and coloured peoples in South Africa. He thought that many others there sensed the danger and shared his views. Many people were leaving South Africa—more, he had been told, than in the great trek.

He did not think there was a fundamental difference in policy on the question of the segregation between the present and previous government (judging by the support Smuts had given to Hertzog's proposals previously), though their methods might differ. The present government had been returned to power mainly on the issue of segregation though they did not have a majority of the voters in their favour and, of course, the native people had no adequate franchise.

#### EINSTEIN APPEALS FOR COs

PROF. EINSTEIN is among the signatories of a petition to Truman for a Xmas pardon for those war-time American COs who are still deprived of civic rights.

The petition urges that men who "endeavoured literally to follow the teachings of the Sermon on the Mount should not be permanently relegated to second-class citizenship."

## Death of two Pacifist Leaders



H. Runham Brown

H. RUNHAM BROWN  
Chairman of the War Resisters' International

GEO. M. LI. DAVIES  
Former Chairman of the Peace Pledge Union

An appreciation of these two well-known peacemakers with some account of their lives and activities will appear next week.



Geo. M. Li. Davies



## PEACE NEWS

3 Blackstock Road, London, N.4  
Stamford Hill 2262

Available from Newsagents and Bookstalls,  
or direct from the above address.

### POSTAL SUBSCRIPTION RATES

	Gt. Britain	Abroad.
Three months	4s. 4d.	8s. 10d.
Six months	8s. 8d.	7s. 7d.
Twelve months	16s. 6d.	14s. 4d.

## Same to you

**T**HIS column will be blank this week, as we do not propose to waste time and energy on producing 600 words of wisdom when there is so little likelihood of their being read.

For throughout this weekend all good men and true (and from goodness and truth we do not entirely exclude women) will have other things to do.

Preparations for Christmas can never, in the nature of things, be complete. Even in the lower income-groups there is generally another sixpence left, and there is always something to be done about the house, even if it is only to replace the Christmas cards which blow off the mantelpiece every time the door opens.

And I think a little more holly would look well here—



Thank you. Seasonable machine, the linotype.

Mum, in any case, will not have time before Monday to sit and read newspapers, and Dad should not be allowed to. And on Christmas and Boxing Day all members of families in their right minds will devote all the waking hours to being matey.

As for those without families to be with, their case is so serious that the loss of a leading article will be but a drop in the ocean of their misfortune, and we doubt if, even at the top of our form, we could find words to compensate them.

We say waking hours, because there comes a period in the course of the proper celebration of this Festival when, for those who have passed their first youth, a few moments of gentle oblivion are salutary.

We refer to that moment when dinner has reached the first port of call in the alimentary canal, and the gastric juices, facing up to their hardest job of the year, need all the co-operation they can get.

And there's another space here. We regret we are out of mistletoe, but we can do you a choice line in candle-sticks. Look—



Rather neat, we think. Sort of refined, like.

We are aware that the subject of Yuletide mastication is controversial. Many people deplore what they call "making Christmas an excuse for over-eating."

In our opinion it is a very good excuse. Just as there are occasion for ceremonial and symbolic fasts, so there are times for ritual blow-outs; and we have sufficient faith to aver that, if the ceremony is performed with a truly pious sense of the symbolism of the feast, no harm will come of it, or no more than a sharp walk before tea will eradicate.

And at the risk of being charged with religious orthodoxy, we would say that the Christian stomach can take it. More holly, please—



Nicely. To proceed: Some vegetarians seem to think their dietetic principles exempt them from this pious duty. As one who has a predilection for vegetable matter, we deny this.

The very fact that vegetarians have substituted nutmeat for bird should enable them to put away an annual double helping with a clearer conscience and greater zest than ever a carnivore can enjoy.

For whereas it is the dearest wish of every bird to remain above ground, it is the very goal and ambition of every nut to be well and truly buried.

Fall to then, friends, and justify your pacifist principles in humanitarian activity.

And talking of blow-outs, see if you can blow out these candles—



You cannot? We thought not. And the lesson we learn from that, my children, is that so shines, inextinguishably, a good deed in a naughty world.

# Christmas Commentary

By OWLGLASS

**I** WAS flattered when the Editor asked me to write the Commentary this week. I thought it meant promotion from Odd Jobs to Editorial, and I had a fleeting vision of a re-adjustment of purchasing power to cost of living.

But he rather spoilt it by adding, "It won't matter much this week as there's only room for a short one and in any case nobody will read it."

Passing over the somewhat personal implications of this remark, I am inclined to doubt the correctness of the assertion that people won't read newspapers this weekend.

Newspaper-reading is one of those habits which civilised people get, like smoking, gum-chewing, nail-biting, daily baths, and so on. This particular habit is in effect a cheap form of drug-taking adopted instinctively by restless people who don't want to think. Like all medicines, of course, it only makes the patient worse; but the point is, such habits are too deeply-rooted to be interrupted by the Calendar.

### Forget it

**N**EVERTHELESS, I do think an effort should be made, just for this weekend, to lay off world affairs and concentrate on personal and domestic matters.

The world has got so far up the pole that you cannot, by a single day's attention, lower its dizzy altitude by any appreciable degree, for the pole itself has been extended into the stratosphere, and the cry goes up from every race and clime—"Excelsior!"

I am aware, of course, that to keep the world out, while at the same time fulfilling one's Christian duty of extending goodwill towards all peoples, may appear a difficult trick.

But, as the economic experiment of Lease-Lend has proved, it is quite possible for a limited period to export without importing, it should therefore be a simple matter to saturate the foreign markets with

goodwill without allowing any imported badwill to appear on the home market, even from the next street.

Therefore on this one day it behoves all good people to ignore the querulous world outside and derive strength and fortitude by the contemplation of domestic unity and, in all but a purely oral sense, harmony.

### Let's be basic units

**I**N all well-regulated families domestic affairs always are more pleasant than

### Facts and Figures from the USA

**£70,000** has been approved for military building in Alaska and at Okinawa, Pacific base, by the U.S. House of Representatives.

**12,000,000** housing units are needed for U.S. families whose incomes are less than £1,250 per year, reliable sources estimate. This income group represents 70 per cent. of the population. What is happening in Philadelphia is typical of what is being done: only 28 per cent. of the families in that area can afford to pay £2,850 for a house, but 84 per cent. of the houses being built cost far more than that.

**£1,425,000** of the U.S. taxpayer's money was spent by the U.S. military last year to persuade the taxpayers to pay more taxes for military purposes. For the vast publicity campaign to turn public opinion in favour of a strengthened military regime the Armed Forces employed 810 full-time and 431 part-time military men for publicity purposes only and another 557 full-time men and 197 part-time men who were not a part of the army.

world affairs; but apart from that there is the symbolism of it. Christmas is the one day set aside for asserting one's belief in the sanctity of the home and the family as the basic unit of a civilised community, and in this totalitarian age that principle needs affirming with more emphasis than ever.

On that day, I say, the world should be symbolically and ceremonially shut out. And the family should prove its independence and its affinity by providing its own entertainment. If it can't, it's a pretty dumb lot. The real test of family self-sufficiency would be to shut off the radio all day (except, of course, for the King's Speech), but I suppose that's too much to ask.

### And shut the windows

**I**T is, however, an essential part of the ritual to keep all windows tightly shut.

Incense plays an important part in religious observances, and one cannot maintain the necessary degree of devotional absorption, nor develop the odour of domestic sanctity to full strength, unless the atmosphere is made heavy with the undiluted and compounded perfumes of familiar festivity.

It would not be fair to the olfactory nerves to exclude them from that participation which all the other senses enjoy, and the plug is as necessary a Christmas symbol as the pudding.

My closest association with Christmas is the smell of oranges. As the years passed and I became rich and successful (until I was ruined by the Labour Government), this was enriched and reinforced by the addition of cigar smoke, and the combination produced an atmospheric brew of intoxicating richness.

To this day I cannot smell either or both of those ingredients without being momentarily translated into youthful ecstasy; and it is precisely this precious brand of incense with which my astral nose hopes to be greeted as it passes through the Vestibule of Paradise. Spring flowers my foot.

Snooty hygienists may protest . . . but I see I have fulfilled my allotted span.

In the words of Tiny Tim "all the best and here's mud in your eye!"

## ADVENTURES WITH DETECTIVES

By Reginald Reynolds

*This is abridged from a broadcast made over All-India Radio this month by Reginald Reynolds, one of the British delegates to the World Pacifist Meeting and a Council Member of the War Resisters' International.*

covered, was to jump onto a running 'bus—then two men would come at full speed after the bus; and as they hurried themselves onto it I would greet them with "Scotland Yard, I presume." They changed guard at about midday and in this way I met a large number of men attached to the Special Branch, which deals with political undesirables—for such I was evidently considered, owing to my association with Gandhi. After a few days, however, I had no need to hunt for my friends—even those who were new to the job came up spontaneously and introduced themselves, for the word had gone round that I was friendly and wished to be helpful.

For me, of course, it was a grand joke. One morning I couldn't see any detectives, and I wondered what had happened. But when I reached London I found them having coffee with the Warden of an Indian Students' Hostel—I had told them it was to be my first port of call, so they had not bothered to leave London, but waited outside the hostel. The Warden, who had heard the story of my "body-guard," had seen them in the street and (guessing who they were) had invited them inside to wait.

Another time I had an appointment with two M.P.s at the House of Commons. After I had been with them about a couple of hours I apologised for leaving the M.P.s for a few minutes—I had told my Scotland Yard friends that I should be two hours there, and as it was clear that the interview would last for some time longer I was anxious to re-assure the detectives that I had not broken my word and given them the slip. This story was written up by one of the M.P.s in a paper; as a result of this article, presumably, they stopped shadowing me, and I was quite disappointed.

I could tell many stories of my subsequent meetings with these detectives, but one especially will interest Indian listeners. In 1931, on the night before Gandhi arrived at Folkestone, on his way to the Round Table Conference, I called at Scotland Yard. I had just come from a Committee which had given me a task that seemed impossible. I was to meet Gandhi the next morning, if possible before anyone else saw him. I knew that the quay at Folkestone was to be heavily guarded and nobody admitted without a pass. My one hope lay with my friends at Scotland Yard.

It was after midnight when I left the Yard. I rang a London hotel and woke John Haynes Holmes from his sleep. Holmes was then editor of the Chicago paper, "Unity," and was in London with the intention of meeting Gandhi.

"Would you like to meet him at Folkestone tomorrow," I asked on the 'phone.

"Why, sure," said Holmes, "But can you fix it?"

"Everything's fixed for me and one friend," I told him.

At Folkestone the next morning it was

my old detective friends who met Holmes and myself at the Station. They took us through the police cordons and introduced us to the Inspector in charge, who had a long list of names—all people who wanted to see Gandhi.

When the detective re-appeared at the top of the gangway he called my name first. Yes, I'm proud of it—but it is really a tribute to Gandhi himself, who put old personal ties before all the claims of M.P.s Government officials, press representatives and Big-wigs. He saw Holmes next, and we returned to town overjoyed.

One of those detectives was a certain Sergeant Evans, long since retired. I visited Gandhi's office in London during the Conference and somebody pointed out a young girl who was typing. "That's Sergeant Evans's daughter," I was told, "and she's giving us voluntary help."

Evans was, in fact one of the men to whom Scotland Yard assigned the job of "guarding" Gandhi—not, in this case, to spy on him! Gandhi became much attached to this man and to one of his colleagues; and one of his final requests to Sir Samuel Hoare was that these two men should go with him to Italy, for the sake of their company. Political relations between Gandhi and Hoare were anything but good then, but personal relations Gandhi never failed to maintain.

His request was granted, and the two detectives went with him across Europe on his homeward journey. They and their children must surely still possess the souvenirs which Bapuji gave them. For each received a watch as a token of his friendship. But that is their story, and my own is finished.

### Thanks, New York

**T**HE December issue of WRL News, the organ of the War Resisters' League of New York has this to say about PN:

"Peace News, the English pacifist newspaper of the PPU, now has a worldwide readership and strives to cover pacifist news from all parts of the world. We recommend it highly to WRL people who can get weekly news reports of anti-war work throughout the world, including reports of work on the American scene. Peace News' trenchant commentaries and editorials supplement its fine news coverage."

"A three month's trial subscription of this weekly is available for 50 cents. Write to: Peace News, 3 Blackstock Road, London, N.4, England."

All of us who are working at Blackstock Road are deeply grateful to the support we receive all over the world; from street sellers in provincial towns; from the "Wednesday night folk" who voluntarily help with the mailing; from donors to the Fund.

It augurs well for 1950.

### THE EDITOR.

Contribution since Dec. 9: £23 18s. 1d. Total for 1949: £544 5s. 11d.

Please make cheques, etc., payable to Peace News Ltd., and address them to the Accountant, Peace News, 3 Blackstock Road, N.4.

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## HIROSHIMA CROSS DEDICATED

# Japanese gift to pacifist church in USA

A cross made from the charred wood of a camphor tree which stood in the Hiroshima Methodist churchyard was dedicated at a special service held in Mount Hollywood Congregational Church, Los Angeles, USA, on Nov. 27.

**DURING** the war, when the Japanese residents in Los Angeles were evacuated from their homes and placed in camps, the Mount Hollywood Church took care of the property of the local Japanese church and did what it could to help the members when they were able to return to Los Angeles.

With characteristic gratitude the Japanese internees responded by making a gift of money to Mt. Hollywood Church which became the nucleus of a fund for remodelling the chancel. A member of the church in Hiroshima brought the wood for the cross by hand to Mt. Hollywood Church.

The dedication service in Mt. Hollywood Church, was led by the minister, Rev. Allen Hunter, under whose leadership the church has the fine record of not having been used for war purposes in either World War I or II.

The order of service included the recital of The Lord's Prayer in Japanese by Rev. James Murakami of Hollywood Independent Church and the reading of a message from Rev. Kiyoshi Tanimoto, minister of Hiroshima Methodist Church and hero of John Hersey's book "Hiroshima."

### There is a right direction

At the conclusion of the service all present were invited to stand and read together the following commitment:

"The world is crying out for peace. Our arms race points only to annihilation and despair. But there is a right direction—the Christian alternative to war—and toward it we can turn.

"We believe it is not too late to save our children, our country and the people of this earth from the atomic and biological war toward which we have been moving, if we turn toward the alternative way now available for nations as well as men.

"This reconciling way requires initiative and courage.

"Negatively, it means leaving behind all methods of mass destruction that no longer can defend. As a first step, we urge that our government without delay stop making atom bombs and preparing deadly germs as weapons; putting our installations into the hands of a neutral commission of statesmen and scientists of the smaller nations who will guarantee that this has been done.

"Positively, this new way means the sharing with people where hunger stalks, of our resources and our skills in place of the struggle for power. Above our little sovereignties it calls us to the building up of agencies through which the law instead of violence may prevail. The cross symbolises such loyalty to all inclusive good will. The same energy that poured through Jesus on the cross, setting life free from vindictiveness and fear, can pour through our opponents as well as us.

"We urge those in power to join us in venturing on this assumption."

**FOOTNOTE:** Our correspondent, a member of Mt. Hollywood Church, writes: "You will notice that we used the formula mentioned in Peace News in our statement: 'putting our installations into the hands of a neutral commission of statesmen and scientists of the smaller nations...' We felt this was better than the formula we had been suggesting, of putting bombs and plants into the hands of the UN, since that might imply that we thought the UN should keep them."

## A LITANY FOR FORGIVENESS AND WORLD PEACE

From the "Order of Service" used at the Hiroshima Cross Dedication Service.

**Minister:** In Thy Healing Presence, Father of this Universe, and of us all, we Thy children face our plight and our responsibility. Within our hands we now hold power that can shatter and unloose the very binding force that Thou hast hidden in the heart of things.

**Congregation:** Before it be too late, awaken and enlighten us.

**Minister:** For the failure of our Leaders to renounce the Atom bomb as too terrible to use;

For our reliance upon weapons of death rather than upon the Power of Thy Love and Truth;

For the suspicion, enmity and craven fear which is in our hearts,

**Congregation:** We pray for Thy forgiveness.

**Minister:** From blindness to the issues of good and evil in our day;

From silence when we ought to speak; From acquiescence when we could stand as in Thy strength,

**Congregation:** Through such temptations lead us Lord.

**Minister:** Lest we serve Death not Life Lest we defy Thee, whose nature we are here to share;

Lest we destroy Thy image in men who walk with us upon this earth;

**Congregation:** Deliver us, O Lord.

**Minister:** For gratitude for those who came before and for service to those who will come after,

For grace to follow our Master in humility and with his will for good toward all, in spite of the darkness of the present hour,

**Congregation:** We beseech Thee, O God.

**Minister:** Fearless and unconquerable Gentleness, touch, calm and embolden us, and all men. Take from our frightened hands the bomb and bayonet. Arm us in spirit instead. Arm all us fellow sinners with compassionate faith in one another, through the courage of our faith in Thee, that where we come in every land, life enter and not death.

**Minister:** Lord make us an instrument of Thy peace. Where there is hatred

**Congregation:** Let us sow love.

**Minister:** Where there is injury,

**Congregation:** Let us sow pardon.

**Minister:** Where there is doubt,

**Congregation:** Let us sow faith,

**Minister:** Where there is guilt

**Congregation:** Let Christ's forgiveness, good cheer, and peace now grow.

## PACIFISTS IN MADISON SQUARE

**LEAFLETS** headed "Total Armistice or Total Destruction" were distributed by New York pacifists on Armistice Day at the traditional ceremony at the Eternal Light in Madison Square.

—WRI News Service

# Pacifists on the Red Sea: A Postscript

**IN** an interview with the German poet Fritz von Unruh in 1925, the then Prime Minister of France, M. Painlevé, said to his visitor:

"I am a statesman, you are a poet. You probably think that I am a very influential person. But you are wrong: you are far more influential. As a politician I depend in every thing I do on public opinion in my country. I cannot do as I like. I cannot forge ahead, unless public opinion allows me to. But you are a poet, you are right at the source. You are able to influence public opinion, so that it gradually changes. And so you can help to construct the basis on which one day we shall be able to build much higher than is possible at present."

I was reminded of these words on my way to Bombay on the Indian steamer Jal Azad to attend the World Pacifist meeting. We were 14 delegates from 12 different countries. None of us holds an influential position at home; none of us represents a powerful organisation. We are individuals, no more. And yet it appears that to be an individual is a great deal.

### The passengers wanted to know

We hardly knew each other. None of us had thought of making any sort of propaganda on board ship. But things turned out differently. The other passengers soon

# THE ESSENTIAL PATH TO PEACE: 'THE MIDDLE OF THE ROAD'

## Stafford Cripps letter sequel to Bristol Peace Meeting

**"I** WILL begin by getting general agreement in the meeting, and I hope to pursue my path down the middle of the road," said Dr. Alex Wood, Chairman of Peace News Ltd., addressing a well-attended meeting at the Grand Hotel, Bristol, organised by the Bristol Peace Committee.

That, he thought, was the essential course if we were to contribute to peace in our time.

A peaceful solution was in fact the only solution between Russia and the West. He differed from friends on the Right by criticising the location of 74 American bombers in this country, and from friends on the Left by advising them to be less satisfied with themselves and to exercise their critical faculties.

"I don't think we can begin to understand the Russian attitude," he said, "unless we understand the sense of insecurity which underlies, in my view, a great deal of the conduct we dislike and think unco-operative."

What we regarded as defence looked like a threat at the other end of the weapon. "America looks at Russia as a threat with, I think, less justification than Russia looks at America," he added.

### Urgency of peaceful solution

Both at the beginning and the end of the meeting, in reply to questions, Dr. Wood emphasised the terrible urgency of the need to secure soon (in view of the constant danger of international "accidents" and incidents which might precipitate a war) a peaceful solution with Russia, which was now developing more and more powerful atomic weapons.

It was admitted that our crowded island would be used as an air-base by the U.S. bombers; and all leading U.S. atomic scientists were agreed that such an atomic counter-attack on us might be expected as would, apart from loss of life, mean economic chaos and ruin for this country (already in a serious economic plight).

Nothing that could be done in the way of ARP or "civil defence" so-called, could possibly prevent this.

Dr. Wood maintained this position in face of questions, but said he could not imagine why, in the view of the general scientific agreement, the Government and our political and economic leaders did not openly admit the extreme urgency of securing a peaceful solution even at the price of con-

## AMERICAN WAR RESISTERS CONDEMN TRIAL OF COMMUNISTS

**"BECAUSE** of our consistent opposition to the Smith Act, we believe that the recent trial and conviction of the 11 Communist leaders under the Act was a regrettable event in our nation's history," says a statement adopted by the National Executive Committee of the American War Resisters' League.

"This trial climaxed an increasing number of attacks on the civil liberties of Americans which have penetrated with increasing seriousness into many aspects of our private and public affairs.

"Limiting freedom of expression is not an effective way to combat Communism. That can be done only by preventing or removing the conditions of poverty, insecurity, discrimination and repression which breed social unrest and make Communism seem an attractive way out to substantial numbers of people.

WRL News (USA)

siderable concessions to the Russians, instead of allowing the public to think that "defence" measures would secure us against irretrievable disaster.

### Letter to Stafford Cripps

Stephen Hobhouse, who was present at the meeting, has since written a letter to his cousin, Sir Stafford Cripps, enclosing a report of it.

"I hesitate to trouble you in face of your tremendous efforts for the economic survival of the country," he wrote, "but as the matter is of such overriding importance and as you represent the people of Bristol... I am acceding to the request of the organisers of the meeting..."

He drew particular attention to the closing remarks of the report, and added, "Of course I and others who think this are Christian pacifists who could not possibly take any part in preparing for such a war; but clearly now, since the terrific advent of the atomic bomb, many who would not otherwise be pacifists, share this opinion.

"I understand that the revived Bristol Peace Council has about 22 different organisations affiliated to it."

"May you have some interval to enjoy the Peace of Christmastide."

## MORE DUTCH CO's WHO WILL SPEND XMAS IN PRISON

In addition to the Dutch conscientious objectors listed as being in gaol for Christmas, 1949, in last week's Peace News, the following are under arrest and awaiting trial.

Eduard J. Akkeringa Frank, Amsterdam, Zacharias Jansestraat 13 I.

Hans Bos, Eindhoven, Bosdijk 486.

Werner J. Disberg, Apeldoorn, Stergardlaan 32.

Kees Eikelboom, Wormer, Zandweg 67.

Rokus Hartog, Rotterdam, Dorpsweg 44.

Henk Haverkamp, Amsterdam, Dapperstraat 53, I.

Frits Meijer, Hilversum, Jan Blankenlaan 1.

Boris Soetekouw, Borculo, Kwekerij "Tubantia."

Herman Stremmelaar, Zwolle, Wilgenstraat 61.

Kees Stuurman, Koog aan de Zaan, Jan de Wittestraat 9.

Taede Tuinstra, Houtigehage, Ds Vissersweg 42.

Anne van Wageningen, Hilversum, Middenweg 16.

Jaap van der Weide, Haarlem, Bakenessergracht 50 rood.

Timen de Wilde, Hengelo (O), Tweekeldeg 198.

Jac Pouw, Woerden, Rietveld 14.

Frans de Goederen, Rotterdam, Walchersestraat 13a.

Heike van Dam, Sappemeer, Achtendiep 77.

Kees Faber, Sint Jacobi Parochie, Oudebildtdyke 756.

## Ten Years Ago

From Peace News, December 22, 1939

The work of the Women's Peace Campaign in focussing women's opposition to the war, and their demand for a negotiated peace now, took a big step forward on Saturday, when, at a mass meeting of women in the Central Hall, Westminster, approval was given to messages to the Queen, to Queen Wilhelmina of the Netherlands, and to President Roosevelt.

The message to President Roosevelt will be delivered personally by Miss Vera Brittain, the novelist, when she visits the United States next month.

Though a women's silent march through London, which was also to have taken place on Saturday, had been banned by the police as a "political demonstration," a number of women marched to the meeting from Waterloo Station. They proceeded in single file several feet apart, carrying posters, and attracted a great deal of attention as they passed through crowded Westminster streets.

Membership of the Civil Service Pacifist Fellowship increases daily and has reached over 400.

From January 1, a meeting room at Cafe Embassy, 42 Theobald's Road, London, free of cost, for fellowship and committee meetings at lunch time each day, and on Friday evenings.

sembled on the second class deck, but first class passengers always found their way to us, and one Indian, who was travelling steerage, came regularly to ask innumerable questions, because, he explained, he had to speak for all his fellows who did not know English well enough to take part in the discussions.

And yet another frontier was set aside. The diplomatic representative of a European country on his way to India was constantly with us and as eager to put his questions as any of the others. He was no more and no less than we were: just an individual.

### The only guarantee of peace

Of course it is necessary to negotiate and sign treaties in order to guarantee peace. That is all in a day's work, as it were, and we do not intend to hinder it. But treaties are only too easily broken unless they have their foundation in the will of the peoples. Painful experience has taught us that much. In the long run we cannot have security unless public opinion becomes absolutely firm in renouncing the method of war and desiring the method of peace.

This change can only be brought about by a frank exchange of thought between individuals. We did not seek this opportunity on board the liner Jal-Azad; it was forced upon us, so to speak, and we had only to take hold of it.

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# Notorious Lies from World War I

Falsehood in War-Time, by Arthur Ponsonby (Lord Ponsonby of Shulbrede). Allen & Unwin, 1928.

**T**HIS book opens with the bald statement: "Falsehood is a recognised and extremely useful weapon in warfare, and every country uses it quite deliberately to deceive its own people, to attract neutrals, and to mislead the enemy."

If this is so, there could be no more damning proof of the difference between private and public morality and the calamitous moral effects of war. That it is so, this book proceeds to demonstrate by abundant illustration from what happened in the 1914-1918 war.

No fewer than twenty different forms of lie are tabulated as having been used. They range from the deliberate official lie, such as: that we had no previous commitments to France but were completely free to enter the war or not as we chose, or that Germany's invasion of Belgium was the sole cause of our entry.

They include many atrocity stories, such as that of the nurse with her breasts cut off; the Belgian baby without hands; the crucified Canadian soldier; and—most famous of all—the corpse factory in which the Germans were said to "process" their own dead in order to extract from them materials for munitions.

There are faked photographs such as that said to be of a crowd of Germans gloating over a row of corpses which was actually a photograph of an incident in a Russian pogrom against the Jews in 1905; or a pre-war photograph of crowds outside the royal palace in Berlin, represented as a demonstration to celebrate the sinking of the *Lusitania*.

There is doctoring of official papers, especially those dealing with events leading up to the war from which all those which proved the efforts of the German Government to avoid war were omitted.

**M**ANY other examples might be given, but the list may be closed by the following.

In the *Kölnische Zeitung* it was recorded that, when the fall of Antwerp was known, the church bells in Germany were rung. In *Le Matin* a quotation from this purported to be given in the form that the clergy of Antwerp were compelled to ring the bells.

The Times purporting to quote from *Le Matin*, said those of the clergy who refused to do so were driven away. An Italian paper said such clergy were sentenced to hard labour. Finally, *Le Matin* had a new version in which the said clergy were hung inside the bells with their heads down and used as clappers.

After that, the sedulously propagated story of the Russians with snow on their

For the "under twenties," Dr. A. K. Jameson, Hon. Librarian at Dick Sheppard House, is reviewing a number of books which might be termed "Pacifist Classics." Next month he will review "Testament of Youth," by Vera Brittain, Chairman of the Peace Pledge Union.

boots seen at various places in this country comes as light relief. As the author remarks: "Man's habit of lying is not nearly so extraordinary as his amazing readiness to believe."

**T**HE fact is, of course, that in no country do the majority of people want war and therefore governments have to take the most energetic measures to inflame popular passion sufficiently to make the majority at least tolerant of, at best enthusiastic for, war. And this they can do only by representing themselves as morally justified because the enemy is an undiluted criminal. They dare not admit in any particular whatsoever the smallest degree of right or reason on the part of the enemy for, if the truth were told, there would be no reason for and no will to war. In short, in war truth becomes a crime.

One would, however, think that the sort of lies told in war-time would deceive only the most unthinking. Yet even those who are, technically at least, highly educated become infected by the mass hysteria and their reasoning powers sink into abeyance. Indeed many of the intellectuals are the most active agents in propagating falsehood. Finally a state of mind is reached in which any attempt to question even the most fantastic story is condemned as traitorous.

It may even be asserted that the injection of hate into men's minds by means of falsehood is a greater evil in war-time than the actual loss of life; for "the defilement of the human soul is worse than the destruction of the human body." And its effects are more lasting, for the hatred engendered on both sides persists long after the fighting is over and poisons international relationships.

The author hoped that his exposure might act as a warning to the common people to be more on their guard when the war cloud appeared again and less disposed to accept as truth the pronouncements issued for their consumption. Alas for fond hopes! The mass of mankind seems to be irremediably gullible.

## JAPAN JOURNEY—7

## CITY HALL CONFERENCE

**I**N building a House for Hiroshima, a house to live in, we anticipated a number of problems. These would be both physical and psychological. The physical problems we felt capable of solving, given time, money, and some Oriental patience, but the psychological problems frightened us.

Every professional social worker with whom we talked, and some whose opinions we did not seek, told us that the thing simply could not be done. In Japan you cannot give one house to a needy family when 4,000 other families need homes. "It will cause more jealousy and ill will than it will do good," they said. I fact, they informed us, the "lucky" recipient of such a gift home, no matter what the motives and desires of the "misguided idealists" who gave it (us), would simply find it impossible to live in the house because of the hatred and suspicion it would generate in the neighbours.

### Housing problem

"Also," they said from their superior knowledge of the Japanese mind (of which we admitted great ignorance), "no really needy family could afford to live in a house we would build for them even if we gave it to them entirely without cost and with no obligations, because the upkeep and the taxes would be more than they could pay."

Well that worried us. We did not want to build sub-standard houses (although very good Japanese homes, especially the kitchen and the bath, are "sub-standard" by our ideas) in order that the people could afford to live in them, and we did not want to give a family a home which, like a troublesome debt, would be a constant burden upon its backs. However, we decided to work these problems out in connection with the city's welfare department when the time came.

When we went to the conference at the City Hall we discovered that all these problems were "on the table" along with several others that some of our well-wishing friends in Tokyo had made for us. We found that Mayor Hamai and Governor Kusunose had it all solved for us by the suggestion that we forget the home for a

## LETTERS TO THE EDITOR

### Is revolution war?

**W**HILST congratulating you on the great improvement in Peace News I should like to take the opportunity to comment on the Campaign Column of Dec. 9. I have often enjoyed this column, so I am all the more disappointed when I find it below the usual standard.

In the first place we have a quotation from Galatians. I can't quite see why because I doubt if the author (of the column) takes Galatians any more seriously than I do. However apart from that point it would seem to me impossible to believe this particular quotation unless you believe in either heaven and hell or some other primitive concept such as re-incarnation. As far as this world is concerned it seems to me to be quite untrue. The guilty are clearly not always punished and the innocent frequently are. If a three months old baby is killed by a bomb is it reaping what it has sown? I don't think the author really believes that, so why does she say so?

Secondly we are told that revolution is another name for war. This is not true. There is a very definite difference between the two, and only people blinded by a belief in the absolute virtue of non-violence could fail to see that.

Was the Spanish Civil War the same thing as the Hitler war? Is the struggle in China the same thing? Was the Russian Revolution the same thing as the first World War? Would Sybil Morrison put the Czar back in Russia and Chiang Kai-shek back in China? No? Then why denounce the people who got rid of them?

No doubt it would have been much pleasanter all round if somebody had just said to the Czar "Please go away and let us make a non-violent revolution," but would it have been effective?

I expect I shall now be told that the revolution wasn't effective, or at any rate not in the way it was intended to be. Well, if this is so, why does the most violent opposition to the USSR come from American capitalists? They certainly seem to think that the Russian Revolution did and does constitute a threat to capitalism, whatever some of our Utopianists consider to be the case.

WILLIAM BLATCHFORD

### Sybil Morrison replies

**B**ECAUSE William Blatchford does not himself take the sayings of St. Paul seriously and disagrees with the quotation from his Epistle to the Galatians, does not warrant the assumption that I am myself quoting something that I do not believe. Strange though it apparently seems to him, I do believe that man, in the general sense of mankind, reaps what he sows; if evil is sown then the evil which involves the innocent baby who has not had time to sow anything at all, is one of the evil results.

Also I do take the sayings of St. Paul quite seriously, though I do not always agree with him!

By Floyd Schmoe

## CITY HALL CONFERENCE

**A**S a gesture of international friendship, a party of Americans led by Professor Floyd Schmoe of the American For, is visiting Japan on a project to help build houses for some of the innocent victims of the war. The cost is contributed by interested Americans and the scheme is under the care of the Japan Yearly Meeting of Friends.

family and build instead a Children's Library. In fact they had the site staked out for us and the blueprints all made.

Disappointed but willing to consider the matter, since we are concerned for the well-being of children and since it seemed a way to avoid a lot of trouble, we listened to their ideas. A library was needed, children were the hope of the future, the only real hope of a peaceful world. It would help with a very serious juvenile delinquency problem. Such a building being of a public nature would be more easily aided by the city in the matter of lands, rationed building materials, etc.

And, as a public building in a central position in the Civic Centre of the new Hiroshima, it would be a more fitting memorial to the "generosity of the American people." Besides this they had 4,000 volumes without any place to put them.

### "Fitting memorial"—to GIs

We were not much moved by the "fitting memorial" but we asked about the books. These had been donated by the United States Army. Surplus books from some soldiers' library for the children of Hiroshima... and in English of course!

As far as we were concerned the Children's Library was out from that point on. So we came back to our problem of "houses to live in." We discovered that the city was building about 100 units for bombed-out families on city property. These would be owned and maintained by the city and rented to selected families at 700 yen per month (about 12s. 6d.). This was the solution. We would build four units in this programmes and give them to the city to be managed as the other houses were.

As usual there was no "problem."

In regard to the difference between war and revolution, it is, of course, always possible to argue that there is a difference in degree in assessing motive for murder, but the result for the victim is precisely the same. The only difference in result between the Hitler war and the Spanish civil war is, that in Spain, Fascism was victorious and remains in undisputed power. That could have happened in the war with Hitler.

As for the Czar; no, I would not wish to put him back, but frankly I think that a bit of a quibble; a revolution can be non-violent, and because the Russian revolution was violent it seems that Russian leaders have been obliged to go on using violence against those who disagree with them.

Certainly the present Russian regime is a threat to capitalism, but all socialist reform is that, and in the end capitalism will gradually give place to socialism. But if faith is placed in violent revolution the result may be, as in Spain, victory through force of arms, not for socialism, but for capitalism.

### Criticism of Church leaders

**A**LTHOUGH Patrick Figgis, appealing for a cessation of disparaging remarks about Church leaders, appears to contradict himself (when he says misunderstanding of the meaning of the Cross is not a reason for their rejection of pacifism, but one reason is their inability to see any other way of combatting evil than war) I appreciate his motive and endorse his appeal.

Letters which dismiss the World Council of Churches on the ground of sectarianism do a disservice to our cause.

Dr. Belden in "Pax Christi" has made a plea for unity based on love, not similarity of ritual, and the World Council is surely a big step towards this. Let us pray for God's blessing on its efforts and its further enlightenment.

C. R. GRIMWADE

Middleton,  
Kings Lynn.

### Hancock v. Bevin

**I** HOPE the precedent set by the adoption of Frank Hancock against Ernest Bevin will be followed with regard to other Cabinet Ministers.

May I suggest that a good opportunity is offered by the Secretary for Scotland's seat in Stirlingshire, where a good pacifist vote was secured in a wartime by-election when Woodburn was first returned?

In view of the latter's attitude to the present "Scottish Covenant," co-operation between pacifists and Scottish Nationalists might be appropriate. As is the case in Wales, some prominent adherents of the Scottish movement, such as Rev. Hector Macpherson, Dr. Maru Ramsay and Oliver Brown, are also keen pacifists.

W. H. MARWICK

5 Northfield Crescent,  
Edinburgh 8.

### Righteousness v. Peace

**T**HE Archbishop of York says, "When it is impossible to have both righteousness and peace, the way of righteousness must be followed at all costs."

Could the burning to death of multitudes of little children possibly be called the way of righteousness?

HARRY WILTON BROWN

19 Wordsworth Avenue,  
Boscombe, Hants.

### Non-violence and Anarchy

**C**AMPAIGN COLUMN, Dec. 9, states, after condemning violent revolution against capitalism, that we must never cease from condemning the method of violence, etc.

I wonder how deep this condemnation of all violence really goes. To renounce all force means not only to disband the army, etc., but to abolish all physical coercion, i.e. defence of property or persons by police... etc. This is anarchy.

Some PPU members are anarchists, but many who support non-violence qualify their statements after interrogation.

I am a PPU member who would advocate the use of violence in certain circumstances, while remaining opposed to war; and it seems undesirable that the PPU, whose function is to oppose war, should be used to spread propaganda for non-violence, especially when some who advocate it are not prepared to live it out.

PETER GREEN

32 Latham Road,  
East Ham, E.6.

### League of Albion

**A**S there is no existing Party that I want to vote for, I have invented one of my own. I call it the League of Albion. It would not be pro-Fascist or anti-Russian or anti-Jew but, (strange to say) it would be pro-England.

Its main plank would be to extricate our nation from the toils of UNO. In place of the Atlantic Pact it would call for a Declaration of Friendly Neutrality on the part of UK to every nation in the world.

Why should Englishmen die to support "European Unity"—a mythical, non-existent quality?

If Switzerland, surrounded by hostile warring States, has managed to stay neutral and remain a blessing to the world throughout the bloodiest era of history, why can't we do the same?

I can not see that this Government has ever had a mandate to drag the people into a major war with Russia. If on the other hand they have secret information that USSR wants to attack us, that information should be made public.

R. M. CLARKE

Palm Cottage,  
Dittisham, S. Devon.

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# Unloved and Lost

THAT English drama began as a labour of love, a product of simple piety, must seem unbelievable to anybody who surveys the London West End stage at the present time.

You might go to the theatre every night for several weeks, and I can think of only one play where you are likely to hear the word "God" used except as a meaningless ejaculation. In the same way you would find it extremely difficult to come into contact with ideas.

This is not to say that "idle entertainment" isn't legitimate; of course we should all unbind occasionally. But London's commercial theatre should never forget the glorious heritage which is English drama; the heritage to which it owes its very existence.

All this is by way of explaining why films have been more frequently mentioned here than plays of recent months. That does not mirror my own preferences: other things being equal I prefer the theatre to the cinema.

The theatre is a flesh and blood thing with a living tradition of art; the play grows before your eyes.

The cinema is quite another thing. It is difficult to take seriously as an art this canning process where odd bits of a story are made in any order and stuck together afterwards; this mechanical routine where the mystique of the actor-audience relation is lost—the performance being always the same no matter what the audience-reaction; this time-filling occupation where it does not seem strange for people to see the end of the story first and not the beginning until another story and various odds and ends have also been seen.

In spite of all this (judging, you will understand, by London commercial standards for the moment) the cinema gives a healthier appearance than the stage. Quite recently, as the cream floating on the top of its generally trivial output, we have had a good number of thoughtful and serious films. Now there are two more new films to which your attention should be drawn.

**Pinky (Leicester Sq. Theatre)**  
First, *Pinky*, which is about colour prejudice in the United States, and was made by Daryl Zanuck, whose immediately previous two films were *The Snake Pit* and *Gentleman's Agreement*—a remarkable trio of films.

*Pinky* is extremely moving, beautifully acted, with several incidents which make a sharp impact on the mind. Thus, the conduct of the two law officers, the attempted rape of *Pinky* by two white men (this scene really hurts). *Pinky's* treatment in the general stores, and some of the trial scene.

I want to make it clear that this seems to me a worthy and worthwhile film, doing credit to the cinema, and that what I have to say is friendly, not hostile, criticism. For I believe that the film fails to get really to grips with the main issue, that it does not state its problem fairly, and that it sometimes pulls its punches.

To take these points in order. *Pinky* is

not a negro in colour; she is a white negro. She has been away among whites for three years, unknown as a negro, treated as an equal.

She is not automatically insulted and abused; the fact that she is a negro has to come out somehow: until it does she is safe.

Of course, to some extent this heightens the absurdity, for we see the sudden change in people when they learn they are dealing, not with a white, but a negro. But it prohibits a reaching to the roots of the problem.

Again, *Pinky's* case is brought to issue by a law-suit, with an attempt to rob her of a legacy. But the real problem is of the countless thousands who have no such opportunity to air the matter, and of the poor devils who are summarily lynched.

At the trial's end the judge warns against any interference with the defendant or her property, and so touches the real matter—those who have not that protection and who will get their houses burned, their legs or necks broken.

To come to the second point. There is bias in putting the case. *Pinky* is charming, beautiful, cultured; her negro granny is a woman of kindness and character. The only other negro to appear prominently is the "lovable rascal" type.

But the whites!

There is a good doctor and a good would-be fiancé, but most of the other whites are unpleasant people. The attorney is a thoroughly nasty character and the woman who is *Pinky's* chief enemy would, you feel, treat her white parlourmaid just as badly, for she is a stupid and unimaginative woman.

The drunks who try to rape *Pinky* would be glad to do the same for a white woman, and when they first offer *Pinky* a protective lift, no doubt something similar was in their minds.

Why not a film in which "good and kindly" people show their race prejudice—one to show that "good citizens" lynching a bad murderer is nevertheless a wicked and terrible thing.

And an example of the punch-pulling? The police officers, searching a negro girl for weapons, just coarsely tell her to pull her skirt up. When *Pinky* has been found to be a negro and the judge asks has she been searched, the policeman goes right out of character and does the job most respectfully and tactfully, for Miss Crain is an important Hollywood star. That tiny detail is an artistic blot.

It would be wrong to over-criticise *Pinky* for not doing what it never intended to do; it would be wrong to over-particularise its faults. I have said enough, I hope, to pay the film the compliment of serious examination, and to show that I rate it very highly indeed.

**The Search (Ritz, Leicester Square)**

The other film is *The Search*, made in Switzerland for an American company, with actors of various nationalities. It is the story of a mother separated from her young child by the cruelties of war (by the cruelties of the Nazis, the film will tell you) and of the mother's loving and patient search; of what happens to the boy and his lovely friendship with an American soldier.

Edited by  
Roger Page

The early parts of the film have an almost documentary quality about the work of UNRRA. This is well done, but as the story develops the film gets even better. It has as quality that puts it almost beyond criticism, even description.

The publicity boys dropped all their usual verbiage and simply said "The Search is a wonderful picture," thus, for once achieving a miracle of understatement.

I shall say no less, no more, except to record that I have never seen so many eyes being openly, shamelessly, wiped at the end of a picture, and that I myself missed a train through being unable to move.

## The Dark Past

Films about psychiatry are as common as dock strikes; *The Dark Past* is one of the good ones. The weaknesses, although they will doubtless raise the ire of the professional brethren, are the unavoidable ones involved in trying to telescope a case history within the closed limits of a story of this type chosen. For it is the well-worn theme of the escaped prisoner, a murderer, who invades and occupies a house. But this house happens to belong to a weekendening professor of psychology. He proceeds to psycho-analyse the murderer who, coming in a lion, goes out a lamb.

For once in a while the use of flashbacks is justified. The story is well and excitingly told and very nicely acted by the psychologist (Lee J. Cobb). The moral is clear: When you escape from prison don't hide in a psychiatrist's house.

## PN was privileged

AN enthusiastic welcome back was given to Peter Pears and Benjamin Britten when they appeared, only a few hours after their return from Los Angeles, with Joan Cross, at a recent concert at Friends House.

Their presence, and the presence also of the Earl and Countess of Harewood, whose marriage had then recently taken place, aroused considerable interest among the London Press.

Many papers sent along photographers in the hope of securing new pictures of the distinguished visitors. But the organisers, the English Opera Group, forbade photographers, and refused pressmen entrance to the concert.

The only press representative to gain official admittance was a reporter from Peace News. He was able to listen to a brilliant recital of operatic music. He took no photographs.

The concert, in four groups, was composed of music of Monteverdi and Purcell, Mozart, Verdi, and Benjamin Britten's own 1948-version of "The Beggar's Opera."

Although Benjamin Britten and Peter Pears had only just experienced a long air journey, and Joan Cross was recovering from a severe cold, there were no serious discrepancies in their individual performances. Indeed, their could only be praise; and detailed praise of such widely acknowledged artists is superfluous.

The Earl of Harewood introduced the items, and the Countess turned over the pages for Benjamin Britten (who accompanied the soloists at the piano).

Unknown to most of the audience (a capacity one), the Princess Royal sat listening to the concert, in the sixth row.

# DEVALUATION?

By Oswald Blakeston

ON a generous impulse, a friend sent me a copy of The Courier, dated Sept. 18, 1813. To borrow a phrase from the local museum—it is highly instructive and amusing.

Times have changed, and it must be admitted that with the change journalists have lost a certain grace. For instance, the old advertisements are often phrased with a simple lyricism of commerce which is a dead art in this age of slickness. Here, for example, is a forgotten copywriter's description of a "fast trotter": "She is six years old, 15 hands high, mistress of 13 stone, very handsome, in excellent condition; she can walk near five miles an hour, trot 16, and can canter to carry a lady; she has trotted 15 miles within the hour, and had forfeit paid at 16."

There is, moreover, a friendly, homely manner in the presentation of news. Rumours about a possible sugar shortage in Jamaica are quoted from a letter received by "a very distinguished gentleman in Dublin," important events are recorded with a caution that information received by telegram may frequently be inaccurate, and some notes about the stranding of a whale appear happily in the middle of the dramatic criticisms.

Alas, a certain space is inevitably given to a murder trial; but the reader can sense the reporter's distress even without such touching asides as "horrible to relate."

Yes, an unsensational Press seems a civilised delight after the harrowing headlines and plugged propaganda of today. But the really important point, for readers of Peace News, is that in 1813 England was at war.

The leader of The Courier is devoted to a gentleman called Buonaparte and indignantly protests at the Corsican's practice of calling people names! The French have called Lord Wellington's army *banditti*, and "Spanish and Portuguese warriors" were called *brigands*. Such conduct was so outrageous it proved "that we live in an age when unexampled wickedness has reared its prodigious head in the face of the Sun."

The writer complains that Buonaparte's "names" are "indiscriminately heaped on the troops, regular and irregular; and they have been applied to some of the most virtuous and honourable persons of this or any other age, such as ROMANA, PALAFOX, and the duke of ALBUQUERQUE. In like manner, the excellent patriots of Germany, VON STEIN, VON YORK, SCHARNHORST, ANSTRETTEN, and many others, are designated as *anarchists*."

The leader finishes off with an apology for the fact that sometimes The Courier thinks it necessary to refer to a "notorious murderer, liar, adulterer, atheist, hypocrite" as such when he appears in the criminal courts. "Good breeding" has, it seems, to suffer on such occasions; otherwise "Morality would grievously suffer, the instincts of virtue would be deadened."

But as for calling your enemy a *bandit*, a *brigand*, an *anarchist*—that is clearly beyond the pale

So it looks as if other things besides bombs have become "bigger and better" as Science marches on.

## Notes for your Diary

As this is a free service, we reserve the right to select for publication notices sent to us. We nevertheless desire to make it as complete a service as we reasonably can, and therefore urge organisers of events to: 1. Send notices to arrive not later than Monday. 2. Include: Date, TOWN, Time, Place (hall, street); nature of event; speakers, organisers (and secretary's address)—preferably in that order and style.

**Thursday, December 29**  
LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields: Open-air meeting: Sybil Morrison; PPU.

**Saturday, December 31**  
AYLESBURY: 8.30 p.m. Friends Meeting House, Rickfords Hill. Social Gathering followed by a short service at 11.45 p.m.; PPU.

**Thursday, January 5**  
LONDON, W.C.2: 1 p.m. Lincoln's Inn Fields: Open-air meeting: Sybil Morrison; PPU.

**Saturday, January 7**  
HIGH WYCOMBE: 3.30 p.m. Friends Meeting House, London Road; New Year Party; South Bucks Area; PPU.

Peace News is open for the expression of all points of view relevant to pacifism. It does not necessarily represent the policy of the Peace Pledge Union, of which it is an advertising organ. Nor does the acceptance of advertisements imply any endorsement or connexion with the matter advertised.

Saturday, January 28

LONDON, W.C.1: 2 p.m. Dick Sheppard House, 6 Endsleigh Street: Meeting of the Non-Violence Group formed at the Peace Pledge Union's "Steps to Peace" Conference; All interested invited; PPU.

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We reserve the right to hold over advertisements and to limit the frequency of continuing advertisements.

**MEETINGS**  
WEIGH HOUSE Church, Duke Street, W.1. (Bond St. Tube), Sunday evenings at 7. The Gospel of Peace! Social hour follows.

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**LITERATURE, &c.**  
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**PERSONAL**  
DOUGLAS AND Molly Nicholson wish to contact those interested in commencing an Agricultural Co-operative, based on Wellock's teaching. Write to 60 Hollydale Road, London, S.E.15.

**GREETINGS AND** good wishes for a Happy Christmas to all our friends, from Urquile, and Orlia Collis, Ilfracombe.

**MARRIAGE BUREAU** offers unrivalled personal service. Details free—Mary Blair (room 59), 147 Holborn, E.C.1.

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"YOU COME into daily touch with me by doing my work as if it were your own." Mahatma Gandhi. Christmas greetings and best wishes for the New Year from Mr. Ayana Deva Angadi to all his personal friends and other workers for Peace. (7 Harley Road, London, N.W.3.)

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## Christmas Messages

### From Geneva

CHRISTMAS is here and, in the spirit of love and goodwill, we greet all those who, in many countries, have suffered so deeply, both materially and spiritually and, even today, can only look forward to the future with anxiety and distress. We should like to say to them: "Do not lose heart. Throughout the world men and women are spending their lives trying to find the way to banish war, with all attendant evil and suffering. We can help them to succeed by our thoughts and actions, by our love for our neighbours, transcending all barriers and frontiers. Let us look for the good side of everyone, whoever he may be; let our relations with others never be poisoned by prejudice or distrust; let us never be discouraged by disappointment, indifference or hate. Indifference and hate are often the result of past experience, of childish memories, of misguided education. Our constant readiness to understand and willingness to work together for the good of all are the best means of bringing about that peace and happiness which we all so much desire."

—World Union of Women for International Concord, Geneva, December, 1949.

### From Archdeacon Hartill

I BELIEVE that an increasing number of Christians are doubting the old arguments used to justify war. It is for us to show them that the Christmas message must determine our means as well as our ends. We can do it if we are pacifist in character as well as in policy.

### From Dame Sybil Thorndike

CHRISTMAS should be the season belonging especially to Pacifists—not just the season when we say "everything is peace and everything is lovely" because it isn't all peace and lovely in the world. We have got to realise more and more that a peace in the world comes with great struggle—after suffering—with discipline—and all these things are hard. But Christmas teaches us that the way has been trodden and we have to follow in that way. Being human we feel often hopeless, but the great symbol of Christmas should make us sure that the hard way is the worth while way and the way to growth.

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# WORLD PACIFISTS ADDRESS BIG CALCUTTA MEETING

Tributes to "torch-bearers of non-violence" from the West

MORE than 2,000 Calcutta citizens listened for over four hours to the first open session of the World Pacifist Meeting in India.

The meeting, held in the grounds of a former residence of the Nizam of Hyderabad on Dec. 10, was broadcast entire by All-India Radio and was front-page news in India's leading newspapers.

The chair was taken by a former Premier of West Bengal, Dr. P. C. Ghosh and the delegates were introduced to the meeting by Horace Alexander, chairman of the Conference Committee.

The first speaker among the delegates was Vera Brittain, chairman of the Peace Pledge Union and a director of Peace News Ltd. She spoke of the wide variety of people attending the World Pacifist Meeting—34 different countries and 10 different religions. In spite of the fact that believers in non-violence were often tiny minorities in the countries from which they came, there was a unity apparent in the WPM which made her feel that they were indeed a cloud of witnesses.

The kindness shown to the delegates by the people of India was especially appreciated by those from Britain. The Indian people had shown that they were willing to begin with the British all over again.

### Two impressive incidents

Two incidents at the Conference had particularly impressed her: One was when Manilal Gandhi, son of Mohandas Gandhi himself, had bade the Meeting to humble itself in silence for the sins of the whole world. The other was after a Japanese delegate had described the effects of the atom-bomb on Hiroshima, and a Chinese delegate rose to ask for silence as an expression of contrition for the great wrong done to Japan.

The next speech was by B. Ramchandran, one of Gandhi's associates who said that the WPM was not made up of people who were namby-pamby in any sense. They had raised points in the discussions of a far more difficult nature than many of those raised in the Press. The problems of population and the food crisis, the possibility of a world citizenship, these things were approached by people who had lived with the problems for 20 and 30 years, people who were not talkers about peace, but downright workers for peace.

Some of those from the West had endured suffering and stuck to their non-violence under conditions far more difficult than any known in India. Indians thought they were the torchbearers of non-violence, having received the message from Gandhi. But non-violence was not only an Indian achievement. There were brave men, strong men in the West who would pluck the torch away from India if India stumbled.

### India-Pakistan question

The India-Pakistan question was raised again and again at the WPM. How could India talk of settling the differences between Russia and America when she couldn't settle her own differences with her neighbour?

It is all very well for someone to suggest that England should take the lead in unilateral disarmament. But if India will not take the torch handed to her by Gandhi, how can she ask others to take it up?

"The common people of the world—you and me—must say that we will no longer be a party to these conflicts. After all, he added, "it is not the mini-



The words of this Roll (Zech. v.) which has been closed up and sealed, till the time of the end, are now revealed to mankind—because the time for the fulfilment of all things is now come. Every truth seeker should have this the most satisfying explanation of the Bible.

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sters who fight; it is not their secretaries who fight. It is only the common people who are in a position to say so."

Richard Gregg, author of *The Power of Non-violence*, said that for thousands of years men had wanted to fly. For thousands of years they wanted to be without war. Fifty years ago, the Wright brothers actually flew. Thirty years ago Gandhi was showing that it was possible to use satyagraha. At the same time as the Wrights were performing their first flight, a great American mathematician was proving infallibly that it was impossible to fly. And today, even after Gandhi's demonstration of the practicability of non-violence, men still placed their trust in arms. People tell us that there won't be another Gandhi for a long time: in the meantime we shall do well to get back to military training.

Richard Gregg compared non-violence to learning to swim. New faculties were brought into play, there was the certainty of discomfort, and the possibility of death. It was an alarming business. None the less, India had achieved freedom without resort to arms.

He concluded by saying, "I beg of you, do not go back on your great traditions. Do not just revere Gandhi; practice what he taught. He taught common men how to use non-violence. Do what he would have wanted you to do."

### In New Zealand

A. C. Barrington, PN's New Zealand Correspondent, mentioned the common response he got in his own country to pacifism. "Don't ask us to be pacifists. We don't want war. You preach thus to the Russians or the Germans, or the Japanese."

Everyone of us, said A. C. Barrington, is responsible and we should act so.

Referring to the "air of expectancy" often referred to by New Zealand police as a justification for closing down pacifist meetings, Barrington said that he hoped that an air of expectancy would be aroused by the WPM, and that it would not be unsatisfied.

Amiya Chakravarty asked the meeting not to identify the people of the West with their nation-states. Race discrimination was certainly not confined to the USA, he added. Calcutta was full of examples of it.

### "We shall win"

Guy Marchand, of France spoke of Garry Davis, and how he had come to realise that world government was not enough. A world government could be just as brutal as a national one. Richard Gregg's book *Power of Non-violence* had converted him to belief in non-violence. He was about to journey to help with his manual labour to repair some of the damage he as a bomber pilot had been responsible for during the war.

The WPM must make a call to the conscience of the world. And, in the favourite phrase of Garry Davis himself, "We shall win."

A. J. Muste of the American Fellowship of Reconciliation said that in the present age the powers of violence had reached their ultimate. There was an enormous disparity between the material wealth of the world and the powers of destruction. At the same time this was the age when Gandhi had demonstrated the practicability of non-violence. It has been shown to us that there is no way of salvation except love.

He appealed for a determination that no child in the world should go hungry or lack proper care and education. How, he asked, could Communism stand against the force of such a mighty resolve? He felt too that it was up to the mightiest nation to take the lead and to lay down their arms, as an integral part of this policy of love.

### BERTRAM BREWER

WITH the passing of Bertram Brewer on Dec. 5, the pacifist movement has lost another of its pioneers.

Many will remember him as the Warden of Jordans Meeting House, where for the past five years he was able to hear daily witness to the supreme faith he had in the brotherhood of man.

During the first World War he was twice sentenced to terms of imprisonment and a period at the Dyce stone quarries in Scotland. Despite the suffering and hardship which this entailed to himself and his dearly-loved wife, he held tenaciously to his ideals, and they both felt that their appointment to Jordans was an unlooked-for reward.

We in the Uxbridge and Buckinghamshire area came to know and love him, and to those who in their turn were called upon to make their stand in the second World War he was a constant source of inspiration.

His simple faith was perhaps best expressed in his words to young visitors from Scotland this year, afterwards published in a Scottish newspaper: "Remember, children, kindness and patience to birds and people, and the world's troubles would soon come to an end."

J.A.B.

Sybil Morrison's

## CAMPAIGN COLUMN

And ye shall hear of wars and rumours of wars—nations shall rise against nation and kingdom against kingdom—all these are the beginnings of sorrows.

—St. Matthew XXIV. 6, 7.

On earth Peace, goodwill toward men.

—St. Luke II. 14.

And this gospel shall be preached in all the world for a witness unto all nations and then shall the end come.

—St. Matthew XXIV. 14.

CHRISTMAS has become so much an occasion for an expression of family unity and a reason for family gatherings that very few people give even a passing thought to its origin. Yet the sense of "goodwill toward all men" is strongly at the heart of all Christmas celebrations. Quarrels are forgotten, reconciliations take place, presents are given and prayers for the absent in some form or another go out from ordinary people all over the world.

The story of the unofficial truce on Christmas Day in the first World War is almost as well known in Europe today as the story of Bethlehem itself. Germans are perhaps even more sentimental about the family festival of Christmas than the British, and it was, therefore, very natural that on that day, when at home their wives and mothers, sisters and children were gathering round the Christmas Tree, those men facing each other in the trenches only a few yards apart, should be so strongly conscious of their fundamental relationship to each other as fellow human beings, as to discard the barriers of barbed wire, hand grenades and machine guns for what they were, a monstrous mockery of the real meaning of Christmas Day.

### The power of goodwill

A gesture of human brotherhood was made then that could have secured the end of the war. When Jesus prophesied "wars and rumours of wars," He also categorically stated the kind of thought and action which would bring the end. On Christmas Day, 1914, the first world war could have come to an end, simply because that day on the battlefield the belief that there should be "on earth Peace, goodwill toward men" was crystallized by a positive acceptance of its implications.

A few hours before the involuntary breaking of the barriers, these men had been ruthlessly killing each other and unquestioningly hating each other; all was forgotten in a moment which will stand for all time as a supreme example of natural human love and fellowship. All the forces of state and power, of war machinery, and of politics, were against the extension of the moment into a positive and concrete attempt to end the war. But it should never be forgotten that it could have been done, for it is a simple truth that wars can not be fought if the opposing armies are shaking hands with each other instead of firing the guns.

### Good must prevail

It is constantly argued that the prophecy by Jesus himself of wars in the future means that it was ordained by God and that nothing can be done about it, and nothing alter it. It is easy to avoid all responsibility and escape from taking any initiative by this kind of argument, but there is no such illogicality in the prophecy: on the contrary the most confirmed materialist cannot escape from the logic of cause and effect so clearly set out in the chapter of St. Matthew that I have quoted.

Until the nations of the world cease from blaming each other and recognise instead the goodwill which is in the heart of almost all human beings towards each other, wars will continue. Pacifists believe that good must in the end prevail and their work is always towards that end, not only at Christmas time, but all the time.

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